



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. <i>yaáyyoba</i> (O, <i>you</i> ^s) the <i>Muzzammilo</i> ¹ (he who enshrouded himself).	يَا أَيُّهَا الْمَزْمِلُ ①
2. Let-up ² [<i>you</i> ^s] the night ^x except a little.	فَمَ اللَّيْلِ إِلَّا قَلِيلًا ②
3. Its ^x half or let-shorten [<i>you</i> ^s] of it ^x a little.	نُصْفَهُ أَوْ أَنْقُصْ مِنْهُ قَلِيلًا ③
4. Or let-augment [<i>you</i> ^s] over it ^x and <i>ra'ttel</i> (let-sequentially-intoned) [<i>you</i> ^s] The Qur'an ^x <i>tar'telan</i> (sequential-	أَوْ زِدْ عَلَيْهِ وَرَتِّلِ الْقُرْآنَ أَنْ تَرَْتِيلًا ④
5. Verily We shall cast over you ^g a heavy say ^x .	إِنَّا سَنُلْقِي عَلَيْكَ قَوْلًا ثَقِيلًا ⑤
6. Verily the night's commencer-she ^{y3} (<i>is</i>) a harder harmony/burden ⁴ and upright-straighter <i>qeela</i> (said say).	إِنَّ نَاشِئَةَ اللَّيْلِ هِيَ أَشَدُّ وَطْأًا وَأَقْوَمُ قِيلًا ⑥
7. Verily for you ^g in the day ^x (<i>is</i>) a long plunge ^{x5} .	إِنَّ لَكَ فِي النَّهَارِ سَبْحًا طَوِيلًا ⑦
8. And let-remember [<i>you</i> ^s] your ^t Lord's name; and consecrate [<i>you</i> ^s] to Him a consecration ⁶ .	وَاذْكُرْ اسْمَ رَبِّكَ وَتَبَتَّلْ إِلَيْهِ تَتَبَّلًا ⑧
9. The <i>mashrege's</i> (<i>sunrise's locus</i>) and the <i>maghrebe's locus</i>) Lord; no an <i>elaha</i> (a deity) except Him; so <i>ittakeh-thobo</i> ⁷ (let: take and make you ^z Him) Custodian ⁸ .	رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ لَا إِلَهَ إِلَّا هُوَ فَاتَّخِذْهُ وَكِيلًا ⑨
10. And <i>issber</i> (let hold you ^s on patiently) over what they ^z say and let- <i>[you</i> ^s] forsake them a beautiful	وَأَصْبِرْ عَلَىٰ مَا يَقُولُونَ وَاهْجُرْهُمْ هَجْرًا جَمِيلًا ⑩
11. And let Me [<i>you</i> ^s] and the deniers, the boon ^{w9} possessors; and [<i>you</i> ^s] reprieve them a little.	وَذَرْنِي وَالْكَذِبِينَ أُولَى النَّعْمَةِ وَمَهْلَهْ قَلِيلًا ⑪

¹ This is referring to Prophet Mohammad (SAWS)! And the word “مزمل” says Ibn Abbas by The *Qur'an*!

² There is a distinction between “قام” = “upped” = “got up or rose” (in the intransitive sense, and “stood” = “أوقف”

³ With respect to the word “ناشئة” the *Qur'an* commentators differed in their explanations! Some said that it means the *commencing-hour* of the night! Others maintained that it is the *entire* night hours! I believe that the “ناشئة” is like “قومة” which is “إسم المرة من قام” That means any “قيام” at night, but especially the “commencer of” or “during the” last third of the night! See القرطبي والتاج والراغب

⁴ Similarly *Qur'an* commentators differed in their explanation as to the word “وطأ” some saying “burden” other saying “power and authority” and yet some others say “harmony!” See القرطبي

⁵ The expression “long plunge” is a lofty *Qur'an*-expression mirroring the Arabic tongue expression to mean involving in a *comprehensive activity* of the day! In other word, you have plenty of time to *occupy your self*, i.e. “plunge” your self, as the American Heritage Dictionary defines “plunge” as: *to throw oneself earnestly or wholeheartedly into an activity or a situation.*

⁶ What is to be noted is the word “تبتلًا” commensurable to “تفعلًا” and not “تبتلًا” commensurable to “تفعلًا” or “تبتلًا” as “تبتلًا” suggest *personal or self-consecration*, i.e. *dedicating solemnly* to a service or goal “تبتلًا”

⁷ The word “اتخذ” from “الاتخاذ” which is “إفعلًا” for “الاتخاذ” as stated in *لسان العرب*; therefore, “اتخذ” is always taking and making some thing of what was taken! Thus, it is not just the mere taking!

⁸ See the *Lexicon* attached to this Translation for the meaning of “وكيل”

⁹ See the *Lexicon* attached to this Translation for “ne'amah” (“boon”)

12. Verily <i>laday</i> ¹⁰ (<i>directly and possessively from</i>) Us (<i>are</i>) shackles and a <i>Jabeeman</i> ¹¹ (<i>intensely-blazing Fire</i>) ^w .	إِنَّ لَدَيْنَا أَنْكَالًا وَحَجِيمًا ﴿١٢﴾
13. And a <i>tta'aaman</i> ^x (<i>wheat/edible/food-grains</i>) ^x choke-possessor and a painful torment.	وَطَعَامًا ذَا غُصَّةٍ وَعَذَابًا أَلِيمًا ﴿١٣﴾
14. Day tremors ^w the Earth ^w and the mountains were-she ^y the mountains <i>katheeban</i> (<i>sand superposed</i>) <i>mabeelan</i> ¹² (<i>pouring dispersedly</i>).	يَوْمَ تَرْجُفُ الْأَرْضُ وَالْجِبَالُ وَكَانَتِ الْجِبَالُ كَثِيرًا مَّهِيلًا ﴿١٤﴾
15. Verily We sent to you ^b a messenger, a witnesser/-testifier on you ^b ;like We sent to Pharaoh a messenger.	إِنَّا أَرْسَلْنَا إِلَيْكُمْ رَسُولًا شَاهِدًا عَلَيْكُمْ كَمَا أَرْسَلْنَا إِلَىٰ فِرْعَوْنَ رَسُولًا ﴿١٥﴾
16. Then disobeyed Pharaoh the messenger; so We took him a taking <i>wabeelan</i> (<i>noxious/noxiously</i>).	فَعَصَىٰ فِرْعَوْنُ الرَّسُولَ فَأَخَذْنَاهُ أَخْذًا وَبِيلًا ﴿١٦﴾
17. Then how <i>tattaqoona</i> (<i>you^z reverentially guard not to displease Allah</i>) <i>en</i> (<i>if</i>) you ^c disbelieve, a day [it makes the children aged.	فَكَيْفَ تَتَّقُونَ إِنْ كَفَرْتُمْ يَوْمًا يَجْعَلُ الْوِلْدَانَ شِيبًا ﴿١٧﴾
18. The Heaven ^w (<i>is</i>) fissuring by it ^x ; His promise <i>mafoolan</i> ¹⁴ (<i>that which is inevitably done/fulfilled</i>).	السَّمَاءِ مُنْفَطِرٌ بِهِ كَانَ وَعْدُهُ مَفْعُولًا ﴿١٨﴾
19. Verily this ^w (<i>is</i>) a reminder ^{w15} ; so whoever [<i>be</i>] <i>ittakhatha</i> ¹⁶ (<i>he took and made</i>) to his Lord a path.	إِنَّ هَذِهِ تَذْكِرَةٌ فَمَنْ شَاءَ اتَّخَذْ إِلَىٰ رَبِّهِ سَبِيلًا ﴿١٩﴾

¹⁰ The word “لَدُنْ” is *closer* than “عِنْدَ” as you can say: “عِنْدِي مَالٌ وَ الْمَالُ لَيْسَ بِقَبْضَتِكَ الْآنَ” thus, “لَدُنْ” which is *closer* spatially and more specific! So, “*directly and possessively from*” (Us) seems to indicate such *closeness*! See *اللسان*!

¹¹ The word “الجِيمِ” is proper noun, but it means *intensely blazing fire*! See *الراغب*!

¹² The word “مَهِيلًا” I could *not* find it, looking in many *Arabic-Arabic Dictionaries* or *linguistic books per se*! However, according to *الفرطبي* narrating what Ibn abbas says: “مَهِيلًا” = *liquid, pouring dispersing sand*.

¹³ The hidden pronoun in “يَجْعَلُ” = makes, could refer to “day” or to *Allah*, so *both* could apply!

¹⁴ The word “*mafoolan*” = “مَفْعُولًا” is an *objective, singular masculine noun*, for which there is *no English equivalent*!

¹⁵ The word “التذكِرَةُ” means *that which reminds or by which one is reminded*! See *البصائر*!

¹⁶ The word “اتَّخَذَ” from “الِاتِّخَاذُ” which is “اِفْتِعَالُ” for “الِاتِّخَاذُ”, as stated in *لسان العرب*; therefore “اتَّخَذَ” is always *taking and making some thing* of what was taken! Thus, it is *not* just the mere *taking*!

20. Verily your^t Lord knows: verily you^g up¹⁷ short the night's^x two thirds and its^x half and its^x a *ta'efa'ton*^w (*a: band/group/faction/party*)^w of them (*are*)with you^g; and Allah fates the night^x and the [He] knew that never *tobssoho*¹⁸ (*you^z comprehensively reckoned it^x*) so [He] relented on you^b; so let-read what easily-availed of The Qur'an^x; [He] knew (*there*) shall be of you^b patients and others the Earth^w *yabtaghona* (*earnestly questing they^z*) of munificence; and others mutually they^z fight in path; so let-read you^z what easily-availed of it^x; *aqemo*¹⁹ (*let-you^z up/sustain the prescribed obligations of*) the Prayer^w and *aa'to* (*let-you^z accord and fulfill obligations of*) the Zakata^{w20} (*prescribed percentage of personal possessions*)^w and let-you^z loan Allah a loan^x *hasanan* (*benevolent/-ultimately-perfect-and-beautiful*); and what you^z advance for yourⁿ selves^w of a *khayren*²¹ (*desirable/possession/-worship*) you^z find it^x *enda* (*by munificence of/ by Rule Allah; it^x (is) khayran (choicer/superior/worthier)* and a greater remuneration; and *istaghfero*²² (*let-you^z seek forgiveness from*) Allah; verily Allah (*is*) *Ghafooron* (*iterative Forgiver*) *Rabeemon* (*iterative mercy Giver*).

﴿إِنَّ رَبَّكَ يَعْلَمُ أَنَّكَ تَقُومُ أَدْنَىٰ مِنْ ثُلَاثِ اللَّيْلِ وَنِصْفَهُ ۖ وَثُلَاثُهَا وَطَائِفَةٌ ۖ مِنَ الَّذِينَ مَعَكَ ۚ وَاللَّهُ يُقَدِّرُ اللَّيْلَ وَالنَّهَارَ ۚ عَلِمَ أَنْ لَنْ تُحْصِيَهُ فَتَابَ عَلَيْكُمْ ۖ فَاقْرَءُوا مَا تَيَسَّرَ مِنَ الْقُرْآنِ ۚ عَلِمَ أَنْ سَيَكُونُ مِنْكُمْ مَرْضَىٰ ۖ وَأَخْرُونَ ۚ يَضْرِبُونَ فِي الْأَرْضِ يَبْتَغُونَ مِنْ فَضْلِ اللَّهِ ۚ وَأَخْرُونَ يُقْتَتِلُونَ فِي سَبِيلِ اللَّهِ ۚ فَاقْرَءُوا مَا تَيَسَّرَ مِنْهُ ۚ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ ۚ وَأَقْرِضُوا اللَّهَ قَرْضًا حَسَنًا ۚ وَمَا تُقَدِّمُوا لِأَنْفُسِكُمْ مِنْ خَيْرٍ تَجِدُوهُ عِنْدَ اللَّهِ هُوَ خَيْرًا وَأَعْظَمَ أَجْرًا ۚ وَاسْتَغْفِرُوا اللَّهَ ۚ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ﴾

¹⁷ There is a distinction between “تقوم” = “up” = “get up or rise” (in the intransitive sense, and “stands” = “إتقف”

¹⁸ The word “أحصى” is *comprehensively reckoned*, i.e. *accounted for from all aspects*, not the simple enumeration! See البصائر!

¹⁹ The word “أقام” in “أقيموا” is covered in the *Lexicon* attached to this Translation with an elaborate discussion on this important word! Also see footnote 72 of (S2:3) regarding “يقيمون”!

²⁰ See the *Lexicon* attached to this Translation for what exactly is the Zakah and its implications!

²¹ The word “خير” = “*khayron*,” and grammatically inflected “*khayren*” or “*khayan*” all mean that which is desirable, of worthiness or goodness! Clearly charity, prayer, or any meritorious deed is surely “خير”

²² The word “استغفروا” = “اطلبوا الغفران” = “[you] seek forgiveness!” In English there is no seemly way to say: “استغفروا” *per se*! So I settled for saying: “[you] seek forgiveness!”